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An Item *for* England *in some Honest Intimations*: Or, *Queries in Season for the generall good of all* GODS PEOPLE.

WHether it be not the *present duty of this season*, incumbent upon all godly Christians, especially upon all true and faithfull Ministers of Christ in their publick addresses to God, constantly and earnestly to solicite him with more importunate prayer than ordinary, for the *generall peace and concord* of all the Evangelicall and Reformed Church at home and abroad? and whether we ought not now *especially* in this juncture of time to provoke one another, and mutually to binde each other to this particular Duty?

2. Whether it be not requisite to appoint and observe extraodinary *dayes of Fasting, Humiliation and Prayer* with deep *soul affliction*, for a certain time, both in Cities and Countries, purposely for to seek at Gods hands the Union, Reconciliation and correspondency of all the godly departed out of Babylon, withall bewailing our many late and present divisions and dissensions?

3. Whether it may not be expedient to imploy *Agents* and *transactors of Peace* and concord throughout all the Churches of Christ, not onely in these Dominions, but in forreign parts, in *Germany, France, Denmark, Scotland &c.* to make motions of Peace, and to prepare way for this blessed work of Christian Union and Gospel Love?

4. Whether it may not be conducible to solicite the supream Magistrates, to call a *generall Convention*, not now to dispute and quarrell about the controverted Points (which hath been done enough if not too much already, & wch would rather widen than heal the wound) but to cement and to agree upon terms and means of a Brotherly agreement and accommodation, as God shall direct by his word and spirit?

5. Whether God doth not now expect a more *effectual Reformation of sinfull practises*, chiefly of those notorious & epidemical sins of swearling, Drunkenesse, and Sabbath breaking, that none of those sins may be connived at? and whether it may not be a good expedient, for to put in execution those good Laws made on that behalf, to appoint in every parish one or more godly or at least civill persons, to be *Inspectiones morum*, and to present complaints to the Justices against sinfull practises of dissolute persons, that they may receive condign punishment for their offences, for their amendment, and for a warning to others?

6. Whether it may not be thought expedient for the ſuppreſſing of *errour, hereſies and blaſphemies*, that all Miniſters be appointed in their ſeverall places, to ſet up *Catechiſing and publick Conferences*; thereby to eſtabliſh the people of God in the ſound doctrine, and ſaving Truth of Jeſus Chriſt, and by the ſword of the ſpirit, which is the Word of God, to beat down the ſtrong holds of all ſinfull and erronious principles?

7. Whether it be not neceſſary for the preſervation and ſafety of Gods people, that all Reformed Magiſtrates and Proteſtant States in all parts, joyn into *a Generall League and perpetuall Covenant*, Offenſive and Defenſive, to ſtrengthen one anothers hands againſt the common enemies, by mutuall aydes and ſuccours as occaſion ſhall require?

8. Whether God hath not put down our former Rulers (among other ſins) for their *ſinfull compliance with Idolatry*; and becauſe they did not come to the help of the Lord againſt the mighty, withholding their hands from ſuccour and relief, when the people of God in many places, were accounted ſheep for the ſlaughter, and were ſacrifi ed to the cruelties of their unmerciſull enemies in barbarous ſlaughters and maſſacries?

9. Whether the people of God may in reaſon expect any true, found, well grounded and laſting Peace among them, as long as *the Whoredomes, Witch-crafts, and Sorceries of Jezabell of Rome continue ſo many*; who doth break the Peace of Gods people, and doth raiſe, foment and nouriſh our Diviſions by her Emiſſaries; witneſſe ſeverall diſcoveries made here in *England*, and ſufficiently and publickly atteſted by credible teſtimonies?

10. Whether the time be not now drawing very neer, for the *deſtruction of Babylon Magna*, and of the great Anti-Chriſt, that is *Rome* and the State, Power, Hypocriſie, Pride, Authority and Supreamacy of the Pope; together with his Idolatry and all the appurtenances thereof: which hath been ſo long before predicted by the holy men of God, in the holy Scriptures, in the word of Truth, as the famous Champions of our Churches, have abundantly diſcovered and demonſtrated?

11. Whether all Chriſtians Magiſtrates, Princes, States and Cities reformed from the Idolatry and abominable corruptions of Popery, be not bound in their Conſciences, by the rules of Gods Word, to

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draw now at last the *sword of divine Justice*, *against that* BLOODY BEAST, Apoc. 18. 6, 7. That hath made it self fat with the flesh of Saints, and drunken with the blood of the Martyrs of Jesus, and yet thirsteth still after the blood of the Servants of God? Do we not see the blood of holy men streaming from under the Throne of the Beast; and do we not heare the holy Blood crying from the ground for vengeance? And doth not God charge us to reward *Babylon* as she hath rewarded us?

12. Whether all *Ministers* and *Preachers of Gods Word*, and others of any publick Interest ought not both by Praying and Preaching, and by all other legall and regular means *to stir up their Magistrates* respectively, to execute the *Wrath of the most high God*, (Rom. 13 4.) and his just judgments denounced upon that great Incendiary of the World, the Arch-Rebell against all rule and Authority, the usurper of Humane power, *over all that is called God* on Earth, 2 Thess. cap. 2. v. 4.) For to perform the will and word of God against him, that the ancient Prophesies concerning these matters may be fulfilled, and the many prayers of Gods Saints on that behalf may at last become effectuall; as we are bound to second all our prayers with our best endeavours in the use of all good means, least we be found tempters or mockers of God in our idle and verball prayers?

13. Whether our late great and amazing changes may not be *forerunners and preparatories of far greater things*, to be done abroad in the World, as the Pacification of the Churches of Christ every where, the downfal of *Babylon*, the extirpation of Idolatry out of the world, the Conversion of the Jews, the Destruction of *Gog* and *Magog*, or of the Turkish Dominion, the Restitution of the Holy Land, the propagation of the Gospel and of the name of Christ to the ends of the earth, that the world may be filled with his glory? Doth God onely aym at the setting up of a man, and not rather to set up himself in his people, and in his wayes? When *Moses* was taken out of the Ark of Bulrushes, and made a Ruler to Gods people, was it not to destroy *Pharoah*, and to lead *Israel* out of *Ægypt*? And when *Joshua* from a Servant of *Moses* was made a Governour to *Israel*, was it not to drive out the *Cananites*? When *David* from following the Ewes, great with young, was made King of *Israel*, was it not to drive out the *Jebusites*, and to subdue the enemies of God? And was not *Cyrus* (*alias Cores*) from a Heardsman raised to be a great Monarch to destroy the *Babylonians* and to restore *Jerusalem*?

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14. Whether God doth not (as it were) with his finger, point out this *Nation of England* for ſome *remarkable publike, high and glorious deſigns*, *partly* by his Viſible and admirable providences, as the overthrow of that Invincible Armado in 88. the miraculous diſcovery and diſappointment of the *Gun powder plot*, and all the many marveilous preſervations of this Nation, old and new, from Popery and Deſtruction? *Partly* by the fervent prayers, wherewith this Land aboundeth more than other Nations, ſo that we may ſay: It is impoſſible but that a Land of ſo many prayers and tears ſhould proſper and prevaile, and that extraordinary prayers ſhould fetch in extraordinary bleſſing; *partly* alſo by ſome ſpeciall promiſes, as (for one inſtance) that of *Iſa.* 58.13,14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, &c. then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the High places of the Earth, &c.* It is publickly known, and evident, that no Nation hath done the like for the Sabboth, as *England* hath done, giving Laws from time to time, for the ſtrict obſervation of it; and therefore why may not *England* expect the annexed reward, which is *to ride upon the High places of the Earth:* ſince God is true in his promiſes and will not be found a Liar?

15. Whether ſome of our late diſliked actions may not be of ſuch a nature as that act of *Moſes*, *Act.*7.23,24. *When he ſmote the Ægyptian, for he ſuppoſed his brethren would have* underſtood, *how that God by his hand would deliver them; but they underſtood not*, in ſo much, that it might perhaps diſcourage him, and cauſe him afterwards to refuſe that ſervice when God called him to it; becauſe he was upbraided with it, and condemned for it by his own brethren, that ſtrove and quarrelled together. Nor indeed could it be any wayes juſtified *by the letter of the Law*; that *Moſes* being a ſubject and in a private capacity, without Commiſſion, ſhould become a Judge of Controverſies, and not only a Controller, but an Executioner of a wrong doer, by killing the man. But this was a *ſymbolicall action*, or ſignificative giving a further hint, and it was extraordinary, as alſo that of *Phineas*, who executed *Zimri* and *Cosby* in the very fact, without any legall Proceſſe; and doth not God ſeem to proclaim to us, yea to all the world, that he can and will turn Antichriſt and his Conclave out of doores, and break and diſſolve his Councels? For if this be done to the green tree in *England*, what ſhall become of that dry tree? Friends! Muſt we not allow God the ſupream Legiſlatour this Prerogative, in his publick Inſtruments ſomtimes to go beyond his com-

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mon and ordinary roads; especially, when he is about to carry on great and extraordinary Works? Yet this is rare and happeneth not but once or twice perhaps in a thousand years; neither must it be made exemplary, but ought to be rather matter of admiration to us than of imitation.

16. Whether *Gods proceedings with us in England*, do not run parallel with his former proceedings in the accomplishments of the greatest mercies to his people? crossing the devices of his servants in the management of his most glorious mercies? Our first Parents thought *Cain* was *the Man the Lord*, or the promised Messiah (*Gen. 4. verse 1.* אִישׁ אֶת יְהוָה *Virum Jehovam*) but he was the childe of the Devill. *Isaac* would have bequeathed the blessing to *Esau*, but *Jacob* carried it: *Joseph* would have had his Fathers hand upon his Elder Son *Manasseh*, but the younger *Ephraim*, was preferred before him which displeased *Joseph*. *Samuel* being to anoint a king of *Israel* was all for the elder sons of *Jesse*, and never dreamt of *David* who kept the sheep. The Disciples looked that Christ should have been the deliverer, but he was put upon the Crosse, and laid in the Grave. Hath not God dealt thus with us in *England*? Hath he not cast down every thing that we would have set up? God powreth contempt upon Princes, and raiseth those that are least regarded and most contemned. He will not send his Mercy in our way, but in his own way. He that bringeth forth light out of darknes cannot hebring forth order out of disorder, & good out of evill, and rule out of mis-rule, and greatnesse out of nothingnesse?

17. Whether we have not more cause to be thankfull to God for what we enjoy, than fretful because we have not the same things that we would have? We have as much liberty to be good, and to do good as our hearts can desire, (oh were it but well secured to *posterite*!) And though Sathan and his Agents have equall liberty with us (which is our just grief and trouble) and the childrens bread is cast before the dogs: Yet is not this time better than the former? When Sathan and his Instruments had all Licence to do their worst, but the people of God were restrained, and we had no liberty, but what we were fain to get by stealth, and to share amongst us in corners? God grant us hearts to husband our mercies well, that we be no worse in better times than we have been in worser dayes.

18. Whether in these latter times *Christs Kingdome* (which shall destroy all other Kingdomes, and put an end to all other Monarchies) shall not be put into the hands of such *Magistrates*, for the civill ad-

miniſtration of it in civill things; and ſuch *Miniſters* for the ſpiritual adminiſtration of it in ſpirituall things, as ſhall be true and faithfull to *Chriſts Goſpel intereſt*, in their ſeverall ſphears all the world over? (but whether *ſavingly* faithfull, as to their own ſalvation, or but *civilly* as to their outward carriage; I cannot now determine) And whether the notion of the *Perſonall Kingdome of Chriſt* hath not been our miſtake? ſeeing we have not any ſufficient ground to expect a *Perſonal* comming of Chriſt till he comes to the great day of judgment; ſince all the ſcriptures that ſpeak of the comming of Chriſt are reducible to one of theſe three; *Firſt*, his comming in the fleſh, which is paſt; *next*, his ſpiritual commingdaily amongſt us in his Ordinances, which is continuall; and *laſtly*, his Perſonal comming unto judgment in the end of the world, *Acts* 1. *verſ.* 11.

19. Whether we do not ſee ſome comfortable ſignes and evident ſymptoms of the beginnings of Chriſts Reign already in theſe Dominions? ſome glimpſes characters and Indications of that *Fifth Monarchy*? And whether we may not expect ſome fuller diſcoveries thereof by a Reformation of Magiſtracy and Miniſtry throughout the Nations, that Juſtice and Righteouſneſſe may be put into the hands of juſt, righteous and religious Judges and Juſtices, as neer as they may be had; and the Goſpel of Truth onely into the hands of true and faithfull Paſtors after Gods own heart, as neer as they may be had, to diſpenſe the Ordinances of Chriſt according to his minde and will; ſo that the Church of God may be *called a City of Righteouſneſſe, a Faithfull City*? the holy *Jeruſalem* deſcending out of heaven from God? *Rev.* 21.

20. Whether God hath not purpoſely cut out *this preſent Governnour*, that now ruleth over theſe lands, and fitted him with incomparable *abilities*, great *wiſdome*, inſuperable *courage*, indefatigable *induſtry*, rareſt *impartiality*, a Lion-like Aſpect, and uninterrupted *Victories* (his very enemies being witnes) to lay the foundation by theſe *great changes* for the turning of the Scales of Government in the World, to raiſe a new Frame and State of *Rule* amongſt CHRISTIANS, *to make our Ruler Righteouſneſſe, and our Exactors Peace*: when his very name is Ominous, and his Governments hitherto ſpeak him to be an OLIVE [*quaſi Olivifer*] of Peace to Gods People, and the Anagram of his name is not to be ſlighted, LIE LOW CRUEL ROME?

21. Whether we know what we do, when by our Inteſtine diviſions, diſſatisfactions, Jealouſies, frowardneſſe, and wilfulneſſe we ſlight

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the hints and beckenings of Gods hand to us? when many Persons of great Endowments will rather bury their Talent in the ground, than act *rebus sic stantibus*, in publike services; yea, by their principles and practises, judge and condemn all the godly, that are publickly imployed under this Authority? And whether they be not with too much stiffnesse addicted to their own private judgments, that will rather suffer all the Concernments of Gods people to sink or swim, than lend their helping hand to promote good and to prevent evill, because every thing is not as they would have it, and some things are done *extra ordinem*, and *præter regulam*, (at least in their judgments) not considering withall that those who are to do greater things than others have done for *England*, must have a large allowance, and they that are to *ride upon the high places of the earth*, must not be so close girt or too straight reigned.

22. Whether the *faithfull Ministry of England* hath not great cause to pray unto God, and to praise him for this present Government, whereby God hath secured that sacred Office from being trampled under foot, and preserved their Maintenance hitherto, and which doth not refrain Preaching where and when, and as often as occasion and opportunity is offered? Is not this a most glorious and signall Mercy, for which thousands of Gods people heretofore would have given half their estates to have enjoyed it? But do we thus requite the Lord (O foolish people and unwise!) why are we not sensible of nor thankfull for so great a blessing?

23. Whether notorious blasphemours must not at least be put to silence? Why should not his mouth be bridled, that saith, *Christ is no God*, as well as his that saith, *This, or that man is no Magistrate*: Or, shall Christian Magistrates do lesse for the Vindication of God, than for the Vindication of their own Authority? And do not men pretend their Consciences as well for the one, as for the other?

Christian Reader, Seriously ponder and consider what is here offered to thee: *Whoso are wise and will observe those things, even they shall understand the loving kindnesse of the Lord*, Psal. 107. *ult.*

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